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THE CHRISTIAN HERALD.

VOL. VII.]

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[No. II.]

Miscellany.

From the Evangelical Magazine.

MEMOIR OF THE REV. HENRY MARTYN, B. D.

Late Chaplain to the Hon. East India Company, and Missionary to India and Persia.

AMONG the stars which glitter in the firmament of the church, few will be found of brighter lustre than that "man of God," whose memorial we now present to our readers. To the friends of mankind at large, who long for the conversion of the heathen, and admire the heroic zeal of able and faithful missionaries, the name of *Henry Martyn* will ever be dear; and it will stand prominent in the records of Christian fame, with the venerable names of Zeigenbald, and Eliot, and Mayhew, and Brainerd, and Swartz, and Vanderkemp; and will serve, we doubt not, to kindle a flame of missionary zeal in the breast of many a British youth, and many a pious scholar, who will pant to imitate the example of *Henry Martyn*.*

HENRY MARTYN was born at Truro, in Cornwall, on the 18th of February, 1781. He was the third son of Mr. John Martyn, who raised himself from a humble and laborious situation in life to a state of comparative ease and comfort. Henry, when between seven and eight years of age, was placed at the grammar school of the town, under the care of Dr. Cardew, when his proficiency in the classics was considerable. In the autumn of 1795, when he was about fourteen, his father sent him to Oxford, to be a candidate for the vacant scholarship in Corpus Christi College, but he proved unsuccessful. He returned to school, and continued there till the summer of 1797. He then went to reside at Cambridge, having entered at St. John's College. In the December following, he obtained a place in the first class, and at the next public examination in the summer, he reached the second station in that class—a point of elevation which flattered his pride not a little.

To the eye of the world, every part of Mr. Martyn's conduct appeared amiable and commendable; but he seems to have been all this time totally ignorant of spiritual things; but happily for

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him, he had not only a religious friend at college, but an eminently pious and affectionate sister in Cornwall. When he visited her and his other relations in 1799, she frequently addressed him on the subject of religion, but her admonitions were not very grateful to him; a conflict, however, took place in his mind between his conviction of the truth of what she urged, and his own love of the world; he even resented the efforts of his father and sister with harsh language; he promised, indeed, to read the Bible for himself, but on returning to College, Newton and the mathematics engrossed all his thoughts.

Soon, however, an afflicting event roused him to serious consideration; he received in the January following the unexpected and heart-rending intelligence of the death of his father. He took up his Bible; he perused the Acts, and was insensibly led to inquire into the doctrine of the apostles: he began to pray, and read Doddridge's *Rise and Progress*; but it was chiefly by attendance on the ministry of the Rev. Mr. Simeon, and the Lord's blessing thereon, that he acquired the true knowledge of the gospel.

Soon after this he endured a season of painful solicitude; he was to pass a public examination for a degree; when his decided superiority in mathematics was acknowledged, and the highest academical honour was adjudged to him before he had completed his twentieth year.

In the following summer he spent much of his time at Cambridge alone; when God was pleased greatly to bless, for his spiritual improvement, his solitude and retirement; and then it was that he began to experience the pure and exalted pleasures of evangelical religion. It was at this period also, that he enjoyed the friendship of Mr. Simeon, and of the young Christian friends to whom he was introduced by him. Now he imbibed his first conceptions of the transcendent excellence of the Christian ministry above all other professions, and fully resolved to devote himself to it.

In the month of March, 1802, he was chosen fellow of St. John's, after which he again visited his sister and friends, with whom he spent some of the sweetest hours of his life.

In October, 1802, he returned to the university, when, by the conversation of Mr. Simeon, he turned his thoughts towards the office of a Christian missionary; and having read, with deep attention, the life of that apostolical man of God, David Brainerd, of America, he formed the resolution to imitate his example. This resolution, indeed, was not formed without the severest conflict in his mind; for he was endued with the truest sensibility of heart, and was susceptible of the warmest and tenderest attachments. But he was fully satisfied that the glory of the Redeemer would be promoted by his going forth to preach to the heathen; he considered their pitiable and perilous condition, and he remembered

the last injunction of his Lord, "go and teach all nations." Actuated by these motives, he offered his services to the Church Missionary Society; and from that time stood prepared, with a childlike simplicity of spirit, and an unshaken constancy of soul, to go to any part of the world, whither it might be deemed by the society expedient to send him.

On Sunday, Oct. 22, 1803, after much solemn preparation, Mr. Martyn was ordained deacon at Ely; and truly might he, on that serious occasion, affirm, "that he was inwardly moved by the Holy Ghost," to assume the sacred function. He commenced his ministry, as curate to Mr. Simeon, in Trinity church, and preached his first sermon, on the Sunday after his ordination, on Job xiv. 14. "If a man die, shall he live again," &c. Mr. M. also undertook the charge of Lolworth, a small village in the neighbourhood of Cambridge.

Having received an appointment as one of the chaplains to the Hon. East India Company, and having been ordained priest, in London, he took leave of his native country and embarked for India, on board the *Union*, Sept. 10, 1805. His feelings on this occasion were indescribable. During the voyage he preached once every Sunday, (oftener was not permitted) and took much pains in the instruction of the crew and the soldiers.

On the 3d of Jan. 1806, the fleet anchored in the bay of the Cape of Good Hope, the army disembarked, and the colony was taken possession of by the English.

While at Cape Town, Mr. Martyn enjoyed the inexpressible pleasure of conversing with Dr. Vanderkemp and Mr. Read, of whom he writes in his journals with great delight. Here also he ascended Table Mountain. "I felt," said he, "a solemn awe at the grand prospect, from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the east, which was to carry me to India, on the certainty that the name of Christ should, at some future period, resound from shore to shore. I felt commanded to wait in silence, and see how God would bring his promise to pass.

Early in February, Mr. Martyn proceeded towards India, and on the 22d of April anchored in Madras roads. Here he had the pleasure of conversing with Dr. Kerr, Mr. Loveless, and others. After being detained a short time at Madras, the fleet sailed for Calcutta. On passing the great pagoda of Juggernaut, which was distinctly visible from sea, his soul was excited to sentiments of the deepest commiseration for the children of wretched India, "who had erected such a monument of her shame on the coast, and whose heathenism stared the stranger to his face."

A tremendous storm shortly ensued, and the danger was great, but the ship was mercifully preserved, and Mr. M. soon arrived at Calcutta. Writing to a friend, he says, "I am at last arrived

in the country where I am to spend my days in the work of the Lord. Scarcely can I believe myself to be so happy as to be actually in India; yet this hath God wrought!!!"

Mr. Martyn's arrival in India was an occasion of much delight and thankfulness to Dr. Buchanan, Mr. Brown, and other pious persons, who had long been praying that the Lord would send forth more labourers into that part of his vineyard. Mr. M. received a cordial welcome at the house of Mr. Brown, at Aldeen, near Calcutta; but his friends were soon alarmed at a severe attack of fever which he experienced; he was however, mercifully restored, and enjoyed much pleasure in the society of his Christian brethren; yet the sight of the cruel rites and debasing idolatries of heathenism around him, excited his grief and horror! to use his own expression, "he shivered as if standing in the neighbourhood of hell. He was frequently called to preach in Calcutta, to which great city his talents were peculiarly fitted; but his heart was set upon the conversion of the heathen; "he had a spirit to follow the steps of Brainerd and Swartz," and to have been prevented, by any other engagement, from going to the heathen, "would almost have broken his heart."

In September he received his appointment, as chaplain to *Dinapore*,* and in the close of that month prepared to leave the family in which he enjoyed so much delight. He left Aldeen in a boat (called a Budgerow), accompanied by Mr. Brown, Mr. Corrie, and other friends, who, the next day, were obliged to leave him to prosecute his voyage alone. The voyage occupied about five weeks, during which he was diligently employed in studying the oriental languages, translating part of the Acts into Hindoostanee, and sometimes going ashore, conversing with Brahmins and Mahometans, distributing tracts, and embracing every opportunity of endeavouring to make himself useful to the souls of men.

On the 26th of November, he reached Dinapore, which for a considerable time was to be his permanent residence. Here his objects were—to establish native schools—to prepare translations of the scriptures and religious tracts; and to attain such readiness in speaking Hindoostanee, as might enable him to preach the gospel in that language to the heathen.

The commencement of Mr. Martyn's ministry among the Europeans at this place, was by no means encouraging; yet some there were, who afterwards became his joy, and will assuredly be his crown of rejoicing in the great day. Mr. M. in addition to his clerical duties as chaplain, proceeded steadily in the study of the languages, among which was the Sanscrit, and in translating the parables and parts of the Common Prayer. He was often engaged

* *Dinapore* is a town in the province of Bahar, on the south bank of the Ganges, near Patna. Here are extensive cantonments for a brigade of troops. See C. H. Vol. VI. p. 207.

in painful disputes with his Moonshees and Pundits, who entertained strong prejudices against the truths of Christianity; in these disputes he found the necessity of watching over his temper, which was naturally irritable; and he observes—"If any qualification is necessary for a missionary in India, it is wisdom, operating in the regulation of his temper, and in the improvement of opportunities." This may prove a useful hint to future missionaries.—

In the month of March, 1803, that great work for which myriads in ages yet to come, will gratefully remember and revere his name—the version of the New Testament into Hindoostanee, was completed. In reference to this work, he thus wrote to a friend:—"I have read and corrected the manuscript copies of my Hindoostanee New Testament so often, that my eyes ache. The heat is terrible, often at 98°, the night insupportable!"

Mr. Martyn now applied with great assiduity, and with the help of Sabat, (an able man, who unhappily became an apostate from Christianity) to the translation of the New Testament into the Persian language.

Early in the year 1809, he was removed from his station at *Dinapore* to *Cawnpore*.* This arrangement was, in many respects, unpleasant to him; he had new acquaintances to form, and the same difficulties as at Dinapore to procure a suitable place of worship. Here we find him, at one time, preaching to a 1000 soldiers, drawn up in a hollow square, when the heat was so great, although the sun had not risen, that many actually dropped down, unable to support it.

The close of this year was distinguished by the commencement of his public labours among the heathen; they were chiefly mendicants. To the temporal and spiritual necessities of these wretched beings, Mr. M. continued to minister whilst his health permitted. But in the midst of his numerous exertions, an attack of a severer pain in the chest than he had ever before experienced, convinced him of the necessity of some quiet and remission. Whilst deliberating on this point, Mr. Corrie, then on his journey to Agra, providentially called, and undertook part of the duty. Yet such was the sinking state of his health, that a removal from this station, or a sea voyage, became a matter of urgent necessity. The adoption of the latter expedient, he at one time reluctantly determined upon, but other scenes were appointed for him by the holy providence of God. His help was wanted for a necessary improvement of the Persian Version of the New Testament, and he magnanimously resolved to go into Arabia and Persia, to effect this, as well as to finish the Arabic version.†

* *Cawnpore* is situated on the west side of the Ganges, in the upper part of that vast plain which extends from the Bay of Bengal to the northern mountains approaching Tibet. It is 49 miles S. W. of Lucknow. Here are barracks for a brigade of the company's troops.—See C. H. Vol. VI. p. 209.

† When Mr. Brown was informed of Mr. Martyn's purpose, he thus wrote to him;

On the 1st of October, he departed from Cawnpore, and sailing down the Ganges, he reached Aldeen, the residence of Mr. Brown, on the last day of the month. Restored after an absence of four years, to an intercourse with his friends, who, on beholding his pallid countenance, and enfeebled frame, knew not whether most to mourn or to rejoice. Mr. M. partook largely of that pure and refined happiness, which is peculiar to one of his vivid feelings, and heavenly affections, in that society where the name of the Redeemer is an ointment poured forth.

(To be concluded in our next.)

REVIEW.

Memoirs of the Rev. Samuel J. Mills, late Missionary to the southwestern section of the United States, and Agent of the American Colonization Society, deputed to explore the coast of Africa. By GARDINER SPRING, D. D. Pastor of the Brick Presbyterian Church, in the city of New-York. New-York, published by the "New-York Evangelical Missionary Society," 1820. 8vo. pp. 247. \$1.

(Continued from p. 748, of Vol. VI.)

The grand object to which Mr. Mills devoted his life, at the early age of (probably) 21 years, and which he pursued with singular wisdom, discretion, and success, till his death, was the salvation of the heathen. From the first, and as he pursued his object even in the earliest stages of pursuit, he seems to have exercised along with an ardent zeal, great maturity of judgment. Though he had attained to man's estate, he did not precipitate himself unprepared upon the work, but devoted himself to a preparation which required many years; and, as he pursued that preparation according to the dictates of his judgment, his heart still continued warm, his resolution firm. From the beginning, he was steadily and actively engaged in that cause to which he designed finally to be devoted. Our author has, therefore, very judiciously presented before us his example through his whole preparatory course, as no less important and interesting, than that which he exhibited after entering upon the public stage. During his collegiate life at William's college, he was, by the blessing of God, preparing the agents, by whose instrumentality afterwards, the great work might be commenced and carried on. Among them we know, were Mr. Hall, of Bombay, Mr. Rich-

—"But can I then bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer in Arabia than in India. Where should the phoenix build her odoriferous nest but in the land prophetically called, 'the blessed;' and where shall we ever expect, but from that country, the true Comforter to come to the nations of the east? I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold."

ards of Ceylon, and Mr. Rice, the present agent of the Baptist Board of Missions, by whose immediate instrumentality all the Baptist churches in the Union, have been united in one great and efficient society.

When he entered upon his theological studies at Andover, he manifested the same fixed determination, the same unabated zeal; and was enabled to rally to his standard many who are now occupied abroad in the spread of the gospel. It does not appear that Mr. Mills was the instrument of first bringing the subject before those students at Andover, whose names are associated with his in the first public effort, two of whom are now labouring among the natives of the east; but it is certain that his unwearyed and steady efforts eminently promoted that combination and union which finally led to great results. In bringing the matter fairly before the churches, and in setting the business of missions actually forward, there was the active agency of another, who commenced his efforts some time before the arrival of Mr. Mills at Andover, and whose agency was ever after, as active, steady, and efficient; we mean Mr. Judson, now a useful and laborious missionary at Rangoon in the Burman empire.

In remarking upon the exertions of the "American Board of Commissioners for Foreign Missions," the author makes one or two mistakes. The bequest of Mrs. Norris did not immediately relieve the Board from embarrassment; it was a long time in doubtful litigation, and at the time that it was resolved to make an effort to send out the first missionaries in 1812, the treasury contained not more than one hundred dollars; and even at the ordination, enough had not been collected to advance a half year's salary to the missionaries. Nevertheless, before their departure from Salem and Philadelphia, which took place in a few days, enough was obtained to send them forth with ample supplies. Thus, by the blessing of God, the faith of those who went forth, and of those who sent them, was abundantly rewarded.

There is also a mistake of some importance in the account of the departure of the missionaries. The second company did not sail in October 1812, but in October 1815: the war had intervened, many difficulties and trials had been met and overcome, and peace again restored, before the second effort was made. We cannot account for this mistake, as the author speaks (p. 58) of the ordination of the same missionaries, at Newburyport, Mass. as having taken place June 21st, 1815.

Though it is not in the order of time, we think this the proper place to notice another great institution for spreading the gospel among the heathen, whose origin was intimately connected with Mr. Mills' efforts; we mean the "United Foreign Missionary Society." This institution is just now commencing its active operations, and it is, we trust, destined to unite the zeal and energies of

the west and south, in missions to the heathen. Thus, in intimate connexion with the designs of Mr. Mills, there are established, in different sections of our country, two great associations, which, by harmony of feeling and design, and by a persevering devotedness to their object, may accomplish great things among the Pagans of our own continent and the world.

The author's account of Mr. Mills' acquaintance with Obookiah, a native of the Sandwich Islands, well illustrates his devotedness to the cause, and his readiness to embrace every opportunity of promoting it; and, in the final results, the "Foreign Mission School," and the mission sent forth with the fairest prospects to the native island of that forlorn and friendless boy, who found shelter, and protection, and support, under the patronage of Mr. Mills, we see a cheering instance of divine favour, to an exertion of pious charity which had little promise of extensive benefit. Though the subject was a poor, afflicted heathen, it is now seen to have been a charity of great importance to the progress of religion. Though he sickened and died before an effort could be made in behalf of his countrymen, the kindness and the care which he received, prepared the way for the reception of others into the school, and for the final departure of a Christian mission to his native island.

It is a very interesting part of the biographical sketch which our author has presented us, in which he notices Mr. Mills' efforts in behalf of the destitute among our own countrymen, particularly in the distant regions of the west and south.

There is a puzzling confusion of dates here, which it is not easy to account for. His ordination occurred (p. 53) June 21st, 1815. Shortly after this event, (p. 59) "he began to make preparation for a missionary tour through the western and southern sections of the United States." Now we have no knowledge of a tour subsequently to this period, nor does our author inform us of any, but shortly states, that he performed two separate tours, "the first in the years 1812 and 1813, and the last, in the years 1814 and 1815;" so that from the last he must have returned previously to his ordination. With this exception, this part of the narrative, which is principally compiled from Mr. Mills' journal, is exceedingly interesting. It is gratifying to perceive in this devoted friend of the heathen, the equally devoted friend of those, who in a Christian land remain untaught and unreclaimed; and it is still more gratifying to perceive, that partly by the instrumentality of Mr. Mills, partly by the impulse which the undertaking of foreign missions has given to the public mind, so much has been undertaken, and so much devised of late, to teach and to reclaim the ignorant and sinful, in the remotest recesses of our own land. We fear, that even yet, the wisest and most efficient measures within our reach have not been devised; but we will rejoice in the confidence, that while we have been

keeping the vineyards of others, we have taken more pains to cultivate our own. It would have been a foul stain, not upon those men who went forth to the heathen, for they could not labour in both spheres, but upon those who remained behind, if the undertaking of foreign missions had not been followed up by increased exertions amid our widely extended, destitute regions. And we shall yet incur a stain, unless, in imitation of our lamented Mills, we redouble, and again redouble our efforts, and studiously devise, and laboriously and extensively pursue, the most wise and efficient measures. A work of immense magnitude lies before us, and it will but increase, however great our exertions may be, until churches are erected, and ministers settled, from the Atlantic to the Pacific Ocean.

It is proper to notice in this place, that the "Evangelical Missionary Society" of this city, who are the proprietors of the work, have laboured particularly in the south and west, and we recommend it as still more worthy of public patronage, because the profits will doubtless enable them to continue and extend their labours.

(To be concluded.)

Intelligence.

WESTERN AFRICA—SIERRA LEONE.

Church Missionary Society.

The Appendix to the 19th Report of the Church Missionary Society, furnishes a great number of instances of the success of the great work of grace that is going on among the liberated negroes at this station, from which we shall here give a few extracts.

On the attendance of negroes on public worship, Mr. Johnson writes, "The Chief Justice, the Acting Governor, (the Governor being absent at the Gambia) Messrs. Mills and Burgess, American missionaries, and several officers of the African corps, with other gentlemen of Freetown, came this morning to divine service. The church was quite full. There were 1100 or 1200 people present. The missionaries were much delighted at the sight of so many black men and women, eager to hear the word of God. One said that nothing less than a miracle had been wrought at this place."

Of the first Sunday in September, it is said, "Divine service at half past ten o'clock. The first seats were filled at half past nine. Being a fine day, we were completely crowded; as, on fine days, we have generally strangers from other towns. The vestry, the stairs of the gallery, the tower, and the windows, were all full. Some of the seats which were fixed in the passages broke down, being over-burdened. When I entered the church and saw the multitudes, I could hardly refrain myself, for my heart was full."

Of the Affection of the Negroes to their Minister.—Mr. Johnson says, "When my people heard that I was going again to Freetown, the place was in an uproar. I told them that I would return in the afternoon, and administer the Lord's supper, and also preach to them. This would not satisfy them; they said, that, as Mr. Garnon* was dead, they were afraid that I would stay in Freetown, and leave them. I assured them that I would not leave them. They answered, that if I stayed at Freetown, they would follow me. The Governor came down from his house: several went to meet him, to tell him that I should not go. I received, also, a note from one, in which was written, 'Mr. Johnson, if you go, we all follow you.' I told the Governor, who persuaded and assured them that I should come back. They said, that if I did not come to-morrow, they would come and fetch me on Monday."

Increasing influence of religion.—Such numbers manifested a desire to be baptized, that Mr. Johnson states, "This desire becomes now so general, that I am afraid the enemy is about to sow tares among the wheat. I am at a loss how to act: I can scarcely believe, at present, that all is real; the number is so great: and yet, when I come to examine them individually, I must keep silence; for their language and conduct are wholly changed. May the Holy Spirit direct me aright! may such be added unto us as shall be saved!"

Of one day he says, "I have been all this morning engaged in speaking to people who came to me, on the state of their minds. All the particulars would fill many sheets. I am still full of doubts and fears concerning the number who make a profession of Christianity, it is so great."

Of some of these candidates he writes, "They expressed much joy; viewing what great things the Lord had done for them, in bringing them away from their own country. Had they never been sold as slaves, they would never have heard of salvation! they praised God for having been sold as slaves!"

From the Panoplist.

ASIA MINOR—PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons, to the Cor. Sec'y. of the American Board of Commissioners for F. M.

Smyrna, Jan. 21, 1820.

REV. AND DEAR SIR—The letter which we dated at Malta, containing a concise account of our voyage to that place, was, we hope, received in due season. On the 9th inst. we set sail for Smyrna, having been previously furnished with a letter of introduction to the Rev. Mr. Williamson, and to the British Consul at Aleppo. Although we were deprived of the privilege which we most earnestly desired, a particular acquaintance with our

* For a memoir of this excellent and zealous missionary, see *Christian Herald*, Vol. VI. p. 546.

missionary brethren; yet, the information we received, amply compensated us for our visit at Valetta.

Besides frequent communications from the missionaries, we were favoured with repeated opportunities for conversation with the American Consul at Tripoli, (Africa) who arrived at Malta a few days since, and is bound to the United States. He has resided at Tripoli seven years, and, by frequent excursions into the neighbouring country, has obtained very extensive information with regard to the religious and civil state of society. The account he gave us of the Barbary states, and especially of the northern parts of Egypt, was very encouraging to the friends of missions. We could not but indulge the hope, as the American character is much respected, and plans of benevolence encouraged, that the way is preparing for the diffusion of the blessings of salvation. The Consul, Mr. Jones, had the goodness to procure for us a letter of introduction to a Greek gentleman in this city, and to another at Scio.

On the sixth day after leaving Malta, we came safely to anchor in this harbor. Our voyage was remarkably rapid, and in every respect pleasant. Passing up the Archipelago, we saw, more or less distinctly, many of the Grecian Islands, as Terigo, Crete, Zea, Andros, Scio, and Mitylene. Some of the islands were richly cultivated. The scenery was delightful, interspersed with gardens, groves of orange trees, plantations, and beautiful villages. Friday, January 14th, at one o'clock, beheld the continent of Asia, and on Saturday, at two o'clock, terminated our voyage to the city of Smyrna. Surely goodness and mercy have followed us all the way. Our friends will unite with us in thanksgiving and praise to our gracious Preserver, for the encouragement we have to proceed in the heavenly design, of imparting the knowledge of Jesus Christ our Lord, to those who are perishing in ignorance and sin.

As it was late in the day when we came to an anchor, we deferred our visit to the city until the beginning of the week. Spent the Sabbath on board the ship, and performed the usual exercises of public worship. The seamen listened with great seriousness to an address, occasioned by the sudden death of one of their companions.

On Monday the 17th, we visited Smyrna, were introduced to Mr. Lee, and received with every expression of cordiality and friendship. He opened his library, which contains a choice and very elegant selection of books, and observed, "these are for your use at any time when you wish for them. Any assistance which I can give you by credit, influence, or books, will be bestowed with the greatest pleasure."

The same day we were introduced to the Rev. Mr. Williamson, the British chaplain, who enters into the design of our mission with great interest. We notice this circumstance as a very

encouraging event. Other families have not been less disposed to render our situation as pleasant and profitable as possible. Dined to-day with Mr. Werry, the British Consul, who assured us of his assistance, while we remained at Smyrna, of letters to respectable gentlemen in Palestine, and in other countries, if we have occasion for them. Mr. Werry has been consul in this city for twenty-four years, and his observations upon the climate, the customs, and the government, are peculiarly interesting, and of great consequence to us in the prosecution of our researches in Asia.

Thus far the Lord hath prospered us. A ray of light already dawns upon our path. Everlasting praise to our Lord and Redeemer for his repeated smiles upon our feeble efforts. May we be enabled to meet every affliction with Christian boldness, and with unshaken reliance upon "the great and precious promises."

We design to take a retired room, and to prosecute our studies without interruption. In the mean time, we may converse with a few, whose spiritual state we may hope to be instrumental in improving, and may distribute Bibles and religious tracts in the different languages of the east.

With gratitude for the special favours which we have received from the Prudential Committee, and with an earnest request for a remembrance in their prayers, we subscribe ourselves, your brethren in the Lord,

P. FISK,

L. PARSONS.

NORTHERN ASIA—ASTRACHAN.

Scottish Missionary Society.

A letter has been received from Astrachan, dated November 2, 1819, which after a favourable report of the health of the missionaries and their families, and a satisfactory account of their employments during the preceding month, contains the following interesting notice respecting Derbent, a sea-port town of Persia, in the province of Daghestan, on the west coast of the Caspian Sea.

"On the 16th ult. an Armenian called on us, who last autumn received a number of Persian and Tartar Testaments to send to a relation in Derbent. There he found many Persians who at first gladly received them, but after having kept them for a time, brought them back of their own accord, whilst others were compelled to do so by their Effendies and Mollahs, who threatened to kill them, if they persisted in reading such books. Some, however, refused to comply with the mandates of their priests, and were determined, at all events, to know the contents of the books before they returned them. These came frequently to the Armenian, and asked many questions concerning Jesus, who, they said, was in the New Testament called the Son of God, a doctrine which they could not comprehend. However the consequence was, that

the Armenian soon got all the Testaments off his hands; and lately informed his friend here, that if he had a thousand copies he could dispose of them all, and requested him to endeavour to send him a fresh supply. I accordingly gave him ten copies of the Persian Testament, five Tartar Testaments, and a few copies of the book of Genesis, and thirty-five tracts in the Arabic and Persian languages. The same Armenian told us, that in the town of Derbent, there are no Russian priests, but that the Armenian priests are permitted to celebrate their marriages, baptize their children, and bury their dead; and that Russian priests come once a year (generally at Easter) to give the sacrament to the military, and such other Russians as reside there. He also said, that in the course of the year, the Armenians in Derbent have baptized three Persians and a Jewess. Do not these accounts, even allowing that the Armenian told them to the best advantage, point out Derbent as a place which ought to be visited by some of us, as soon as practicable?"

The missionaries also state,—“From the extract of a minute which we inserted in our last report, you would learn, that our dear fellow-labourer Mr. Glen, had resolved to go to Karass, and reside there during the winter, and that Mr. Jack was to remain here to supply his place. He accordingly left this place on the 8th ult. and we are happy at being able to inform you that he reached Karass in health and safety on the 19th, and met with a most cordial reception from our brethren at that station.

The number of books circulated in the last month, was 39 Persian Testaments, 8 Tartar Testaments, 10 copies of Genesis, 1 copy of the book of Psalms, and 83 tracts.

ORENBURG.

A letter from Dr. Ross, dated Orenburg, October 26, 1819, contains journals of several excursions which he made to the Kirghisians, in company with W. Buchanan, during the months of September and October. In these visits he had frequent opportunities of addressing the Kirghisians, and was often listened to with apparent respect and attention; but the total want of sincerity which so generally prevails amongst them, makes it difficult to judge of the real influence which such conversations produced on their minds.

We regret to add, that by the same letter it appears, that all the Kirghisians have been ordered away from the neighbourhood of Orenburgh during the winter, to a distance of at least eighty or ninety versts.

Ed. Ch. Instructor.

RUSSIA.

Correspondence of the British and Foreign Bible Society.

From the Rev. Dr. Pinkerton.

Odessa, Quarantine, Dec. 13, 1819.

Let us now hear how the labours of these three learned and pious prelates (speaking of the translators of the gospels into

Modern Russ*) have been received by their clerical brethren in different parts of the empire. *Anatolius*, Archbishop of Minsk, expresses himself on the subject, in his letter to the Committee, as follows:—"Though the Slavonian language of our church books be very near the Russian, yet there is still much, even in the very gospels, which remains unintelligible to many persons, on account of their not being accustomed to the Slavonian phraseology; and from this cause the sacred truth could not have its full effect on the hearts of the readers. This obstacle is now taken away. May this new fruit of the labours of the Bible Society become a token of the renewed grace and power of God unto the salvation of the Russians!"—*Ambrosius*, Bishop of Kursk, expresses himself thus:—"This important phenomenon on the horizon of the Russian church, worthy of the golden age of the most pious of the Russian monarchs, resembles the rising dawn which shall precede that glorious day of light when all men shall read the word of God, and when the simple, and even children, to whom in particular the words of eternal life are addressed, shall understand; but for whom until now this sacred spring has been almost sealed up by the antiquity of the language. May the Almighty prosper this auspicious commencement, and bring the work to a blessed termination."

Eugenius, Archbishop of Pskoff, one of the most learned of the Russian prelates, says, "The utility of this version is evident and sure, not merely for the common people, but also for the clergy themselves, their instructors. The earnest desire of many, for a long time past, for its appearance, is a proof that it will tend to the still further dissemination of the divine word in the hearts of believers."

The Archbishop of Archangel observes—"In this translation, the excellency and riches of the Russian language appear pure and easy to be comprehended; it explains the Slavonian text; and hence the utility which must arise from it unto all who desire to walk in the way to eternal salvation, is most evident. Now the Russian also may read the gospel of Christ in the Russian language, and clearly and purely understand the whole counsel of God set forth in His word: and, having understood it, he may rejoice in his salvation." Such are the sentiments of some of the Russian Bishops on reading the gospels in their native tongue: nor are the joy and gratitude of the laity less evident for this invaluable gift. Reserving further examples of these to some future occasion, I shall only add an instance which I have found in the sheet of Monthly Extracts, published by the Moscow Committee: "Yes," says a distinguished individual, "we will pray to God that he may send his help from on high to the translators of the other books of the sacred scriptures into the Russian language. The work is great—its utility is inexpressible—it forms an epoch

* *Michael*, Metropolitan of Novogorod and St. Petersburg. *Seraphim*, Metropolitan of Moscow and Kolomda.—*Philaret*, Archbishop of Twer and Kashin.

eternally to be remembered. Posterity will pronounce with veneration the name of the Emperor Alexander."

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From the same.

Odessa, Quarantine, Dec. 14, 1819.

Having been long absent from Russia, and received but little information, especially during the last ten months, respecting the real progress of the Russian Bible Society, I was not a little astonished and encouraged the other day, on receiving a small pamphlet on the success of the Bible cause in Russia, during the year 1818, which the Petersburg Committee has lately published. What glorious results of six years labour are the following : *One hundred and seventy-three Bible Societies in the Russian Empire ; three hundred and seventy-one thousand six hundred copies of the holy scriptures, printed and printing in twenty-five languages and dialects ; of which copies, one hundred and twenty thousand one hundred and five are already in circulation !* The receipts of the society have been, 1,361,499 rubles and 2 kopecks ; and their expenditure, 1,244,362 rubles and 29 kopecks.

—
From the same.

Odessa, Dec. 24, 1819.

The Juvenile Association, chiefly composed of scholars belonging to the Richlieu Lyceum, continues to prosper. A second Juvenile Auxiliary is about to be formed in Teraspol, a town about 90 verstes (about 59 1-3 miles) distant, on the banks of the Dniester, among the youth of a large seminary in that place ; and yesterday evening I had the pleasure of assisting at the formation of a third Bible Association for the German colonists in the neighbourhood of this city. Superintendent Bottiger opened the meeting by an address in German, illustrative of the object and utility of such institutions. The Archimandrite Theophil, one of the Vice-presidents of the Odessa Society, then spoke in Russ, much to the purpose, and with a degree of feeling which had a very great effect upon all present, who understood him. After this I addressed the meeting for some time, as my weak state of body would allow, on the spiritual needs of the poor colonists, of whom 4572 in the neighbourhood of Odessa, divided into four parishes, or settled in ten villages, are without pastors ! Nearly ten thousand in Besserabia, settled in fourteen villages, have only one pastor instead of three among them : three villages in the Crimea are without any spiritual guide at all. Superintendent Bottiger last week examined into the state of the holy scriptures, in two of the villages in the vicinity, and among 275 families he found 70 without a Bible.

The Committee elected, will strive to bring the cause of this Bible society home to the habitations of the colonists, and afford them also an opportunity of contributing their mites to the relief

of each other in particular, and towards the sacred cause of the Russian Bible Society in general.

During the three years of its existence, the Odessa Bible Society has contributed about 12,000 rubles to the fund of the parent society, and brought into circulation 1576 Bibles and Testaments in different languages.

May the blessing of the Most High God accompany the future labours of this society!

From the Rev. Dr. Henderson.

St. Petersburg, Jan. 23, 1820.

A soldier, in Odessa, by birth a Lettonian, had heard of the exertions of the Russian Bible Society, and felt a strong desire to possess a copy of the scriptures in his native language. The Committee in that place did not happen to have any copies of the Lettonian New Testament for sale; but a copy had been presented to their library along with other versions, by the Petersburg Committee, and they resolved to appropriate this copy to the use of the soldier. He was accordingly called to attend one of their meetings; and when it was presented to him, he burst out into a flood of tears, and exclaimed, "Thank God! I am now in possession of that blessed book." On being asked what idea he entertained of the word of God, he replied, "I have not only heard from others, but I also know myself that it contains the knowledge of Jesus Christ, and teaches us how we may become the children of God and partakers of eternal life. I will now read it for my own instruction, and tell my comrades of the glorious truths it contains." Who will say what consequences may result from the donation of this single copy of the word of God?

It will be gratifying to your Committee to learn, that a flame of active zeal in the best of causes, is not confined to the genial climate of these southerly regions. If you will not deem the transition too violent, allow me to transport you across the vast and dreary wilds of Siberia, and set you down in Birnasuiskaia, the most northerly town in that government. There, at the utmost verge of Asia, where the inhabitants are enveloped in darkness, and exposed to all the inconveniences of a rigorous clime during the greater part of the year, the same flame has been kindled, and we hope the period is not distant, when the whole of these regions shall be illumined by the life-giving rays of the Sun of Righteousness. At the place just mentioned, a Bible Association has been formed, which has already sent in 1500 rubles to the society. In other parts of the empire, the establishment of new societies continues to go forward. Two auxiliary societies have been recently formed at *Smolensk* and *Kaluga*, for the purpose of supplying those governments with the scriptures, and Bible Associations have been established at the following places: in the government of Vladimir, at *Gorochowetz*; in Rjasan, at *Ranenbourg*;

in Kursk, at *Dimitrew*, *Suge*, and *Staroi Oskol*; in Twer, at *Staritza*, *Wesiezonsk*, and *Kashen*; in Tambow, at *Borisoglebsk*, *Spask*, and *Elatom*. In the government of Volhynia the Bishop has engaged to establish an auxiliary in the course of the present year.

In regard to translations, that into modern Russ is in a state of progress. The translation of the New Testament into the Morduinian language is going forward, and is already put to the press in Kasan. A commencement has been made in the Olentz dialect of the Karelian, and a specimen forwarded to Twer, that it may be compared with the dialect spoken in that government. In the government of Wologda it is proposed to translate the New Testament into the Zirianian language; and the translation of the Gospel of St. Matthew into the Wogulian, is ready for the press. The book of Genesis, as altered from the Hebrew Tartar MS. found in the Crimea, has left the press at Astrachan, and it was resolved by our Committee that copies should be forwarded without delay to all the Committees and correspondents of the society who have any access to the Tartar tribes, that it may be ascertained by which of them the dialect in which it is printed will be most easily understood. The version of the Tartar New Testament, in the Orenburg dialect, is printed as far as the Epistle to the Hebrews, and will be ready for distribution in the course of the summer. The stereotype editions of the Slavonian Bible (the 4th edition of the quarto, and the 10th and 11th of the octavo,) and that of the German Bible, are advancing with all speed, and plates are casting for the Finnish and Esthonian scriptures.

HIBERNIAN MISSIONARY SOCIETY FOR TARTARY AND CIRCASSIA.

The friends who so generously received the Sultan Katte-Ghery, on his late visit to Ireland, and who took so warm an interest in the object of his journey to that country, have published a report of the proceedings of a general meeting held in Dublin, on the 4th of August, 1819, for the purpose of establishing an "Hibernian Missionary Society for Tartary and Circassia." By this report it appears that at the above meeting it was resolved unanimously, "That as the Scottish Missionary Society has engaged to furnish the Sultan Katte-Ghery with four missionaries, in furtherance of his plan, and is now employed in propagating the gospel in parts of Tartary and Circassia, the funds of this society shall, for the present, be transmitted to the treasurer of that body, for the purpose of being applied to the specific object of that association."

INDIA.

Baptism of Ram Narain, and Moonee Ulee, at Chunar.

Mr. Corrie came from Benares to Chunar to baptize two natives, on the 2d of July, when the following impressive scene took place:—

"At ten all the native Christians assembled, with a crowd of Hindoos and Mussulmans; it being understood that two natives were to be baptized. Numbers stood without, for want of room. After the regular service, and an address by me from Isaiah lii. 14, 15, Ram Narain and the Moonshee came forward.

"The Brahmin thus addressed the hearers:—'Behold! I declare before all, and let Hindoos and Mussulmans pay attention to my words; I have been on pilgrimage to Jugger-nauth, to Dwarka-nauth, to Budee-nauth, and to the different Teruths; (or pilgrimages) but, in all my travels, I found not the true way of salvation, till I came to this place and heard the gospel; which, by God's grace, has convinced me that this is the only way to happiness; and I truly believe and declare, before Hindoos and Mussulmans, that if they do not embrace the gospel, the wrath of God will abide upon them, and they shall be cast into hell.' On saying this, he drew out his brahminical thread, and broke it asunder before the people, saying, 'Behold here the sign of my delusion!'—and then delivered it to Mr. Corrie.

"After him, Moonee Ulee, the Moonshee, thus addressed the people:—'Attend, brethren, and hearken unto me: I was a Mussulman, and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Korân, and I have paid adoration at the tombs of peers, [saints, or spiritual guides.] In those days, whenever I saw a Christian, my spirit was stirred up within me to slay him: but, on hearing the holy gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith, since I saw the Pentateuch and Psalms. To receive Christian baptism I have come from Delhi. My mind has, moreover, been strengthened and established, by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation.'

"After this, Mr. Corrie addressed the people from Matt. xxviii. 19; and then baptized the two candidates; the brahmin, by the name of Keroul Messeeh, 'Only Christ;' and the Mussulman, by that of Moonef Messeeh, 'Eminent Christ.'"

GERMANY.

The information contained in the following letter will be found highly interesting to our readers generally, and to the reverend clergy in particular. A similar association might easily be formed in this country, and be productive of the best consequences to the Church of Christ, and lead to a more harmonious union among ministers of different denominations.

To the Editor of the Christian Herald.

DEAR SIR—

Agreeably to promise, I will here give you some account of the meeting, or voluntary association of ministers, which, under the

name of "The Ministers' Conference at Herrnhuth," assembles annually, in May or June, at that settlement of the United Brethren (otherwise called Moravians) in Upper Lusatia, Germany. It is strictly, what we might perhaps call in this country, "a conference and prayer-meeting;" the objects being properly to promote, for their mutual edification, a free communication of their experience and views, as Christians and as ministers; beginning and ending with prayer. They desire to become acquainted with, and further each other's endeavours, earnestly to "work out their own salvation," and to "contend for the faith which was once delivered to the saints." Questions relating to these subjects, freely offered, are as freely discussed. This is done without entering into the controversies of different denominations of Christians: still less do they propose to interfere in the least in church or civil order, as established by the various governments under which Christians live in the present day. Their great aim is, in fellowship, to "build up themselves in their most holy faith, praying in the Holy Ghost;" and, at the same time, to "keep the unity of the Spirit in the bond of peace." This has uniformly been the plan and character of this conference, from its commencement in the year 1754; since which, their meetings have been held regularly once every year: and the great Head of the Church has laid an abundant, and apparently ever-increasing blessing upon them.

At first, only a few Lutheran ministers met some belonging to the United Brethren, for the purposes above mentioned. They were soon joined by ministers of Calvinist congregations. A protocol, or record, was kept of the proceedings at their meetings; which, on account of the essays which were delivered in, and inserted, and the letters from distant friends which were addressed to the conference, became more and more interesting, and was afterwards widely circulated in manuscript. By degrees, the number of ministers, and candidates for the ministry who attended, increased; so that for a considerable number of years past, there have assembled as many as seventy, or more, according to the circumstances of war or peace, &c.; their correspondence also became vastly extended. The protocols contain letters from most parts of Germany, from Sweden, Denmark, Norway, Holland, France, Switzerland, Prussia, Great Britain, North America, from the German colonists in the Russian dominions, and from some of the missionary stations of the United Brethren among the heathen. Part of the communications addressed to this conference, are from associations of ministers in different countries. Three or four, and sometimes as many as twenty or thirty, or a greater number, have united in writing to them. The associations of ministers have generally given interesting views of the state of religion, in the countries especially where they resided. They also express their opinions freely, as

to passing events, with reference to the kingdom of Christ ; and relate circumstantial accounts of those remarkable occurrences near them, which they judge it will be interesting to the ministers assembled at Herrnhuth, and the lovers of our Lord Jesus Christ and his cause generally, to be acquainted with. Letters from individual ministers, whose names, if they desire it, are not inserted in the protocol, have often, from the mere impulse of the writers, exhibited open-hearted, humble, and very affecting narratives of their former course of life, while they were still "the children of wrath, even as others ;" and have described their conversion and their trials : after which they have perhaps asked the advice of the conference as to their Christian state, their difficulties, and the manner in which, as to certain points which they specified, they would recommend to them to conduct themselves in their office as gospel ministers. These confidential expositions of the Christian experience of servants of the gospel in our day, in which the authors with singleness and uprightness of heart gave an account of what the Lord had done and was still doing in their own souls, have always excited peculiar interest. Letters to the conference are answered by members of the same ; but for obvious reasons the answers are not entered in the protocol.

This highly interesting and instructive annual collection of communications from esteemed ministers of the word in so many different countries, and the remarks and proceedings to which they give rise in the conference, with other occurrences there, are, with the exception above noticed, all compiled by the president of the meeting, and his immediate assistants, in the protocol, in form of what we might perhaps term a "report." Those who address communications to the conference, have commonly read one or more of the protocols, and appear to be edified by them. It is believed, that nothing like a just calculation can be made of the whole number of ministers who are thus united in spirit upon the one only foundation of Jesus Christ and his merits by means of attending this conference, or reading its protocols. Some of them are men of celebrity and influence, as authors, professors in universities, or dignitaries in the different divisions of the Christian church. Living in many and distant countries, they, and their congregations, and other friends who desire to have spiritual connexion with them, speak various languages ; into which therefore the protocol is, if required, translated, in order that as many of them as desire it may become acquainted with its contents.

The ministers and their people, and other friends who are thus specially and somewhat intimately connected as Christians by means of reading or hearing the protocols are, at present, besides the United Brethren's congregations generally, many Lutherans, German Reformed or Calvinists, Dutch Reformed, Protestant Episcopalians, Presbyterians, Independents or Congregationalists, Baptists and Methodists. Some Roman Catholic priests,

and teachers in their schools, have of late years addressed truly evangelical communications to the conference, and some of them have attended there, and appeared to be much pleased and affected.

This meeting of ministers at Herrnhuth, is, among the rest, very useful on the continent of Europe, in giving circulation to accounts respecting Missionary and Bible societies, and whatever else appears to have a tendency to promote brotherly love, peace, unity, and fellowship of spirit among the children of God of all denominations; and, at the same time, to excite to the humble and zealous exercise of all their common duties, in the furtherance of the cause of their divine Head and Master. If there is any one point which this union of Christians maintains more strenuously than all others, it is their avowed determination, (in which they are all unanimous) to adhere steadfastly to the doctrine of the divinity and atonement of Jesus Christ. In this view they have long been regarded by many, as a strong rampart against that delusion and departure from the truth, which at present so lamentably prevail in some Christian countries.

In the year 1814, a small volume was printed in Germany, entitled, "Practical Remarks on the Ministry of the Gospel; extracted from the protocol of a conference of ministers, which has assembled annually at Herrnhuth ever since the year 1754." The remarks are arranged under eight different heads or chapters. It is proposed to translate this publication into English; and it is believed that many ministers and lovers of the truth in this country, might derive pleasure and instruction from the perusal of it.

Hoping that the above account, on the accuracy of which you may rely, will be acceptable for insertion in your Herald, I send it to you, and remain truly, dear sir, your sincere friend and humble servant,

BENJAMIN MORTIMER.

New-York, May 12, 1820.

UNITED STATES.

VERMONT BIBLE SOCIETY.

Extracts from the Seventh Report.

Five hundred Bibles which were on hand at the time of our last anniversary, and 660 Bibles, and 650 Testaments, since purchased of the American Bible Society, have been distributed to the several county societies, and it is believed, have, by them or their agents, been put into the hands of the poor and destitute.

So far as information has been obtained, the gift, wherever bestowed, has been received with gratitude.

It having been ascertained that Bibles were much wanted in Canada, the Directors agreed to ask of the American Bible Society, a donation of 200 Bibles, to be distributed there. This

favour was very cheerfully and promptly granted, and the Bibles forwarded to the Rev. Dr. Stewart, and the Rev. Mr. Reid. Letters from these gentlemen have been received, expressing their gratitude for the favour, and informing that the Bibles were mostly distributed.

Your Directors ordered that \$700 be remitted to the treasury of the American Bible Society, which was forwarded accordingly.

We are confident, brethren, that every member of the Vermont Bible Society rejoices in the success of the National one, and derives pleasure from the consideration that we are the tributary stream of that grand reservoir of American benevolence.

The receipts from the several county societies the present year, amount in the whole, to \$1,193, 87; which, after deducting \$110 paid for Bibles for Bennington County, leaves in the treasury, for future disposal, \$1,083 87.

Our society has been in existence seven years. During that period we have purchased and distributed, including donations received from other societies, and a few on hand, 5460 Bibles, and 750 Testaments; and remitted to the treasury of the American Bible Society, exclusive of what we have paid for Bibles, thirteen hundred dollars.

But, brethren, we should hardly stop to survey the ground we have gained. "There remaineth yet very much land to be possessed." Indeed our work is but just begun. The following extracts of letters will show in what estimation your charities are held, and afford encouragement to perseverance in this labour of love.

From DR. STEWART to the Secretary.

"Hatley, June 21, 1819.

"Reverend Sir,

"I am happy to acknowledge the receipt of a box, containing ninety-four Bibles; a present, I understand, from the Vermont Bible Society, to the inhabitants of the townships in Canada, east of Lake Magog.

"I request you to present our grateful thanks to the society for their very acceptable and excellent gift.

"A great many of the Bibles have already been distributed, and the rest will soon also be given to poor persons who are likely to make good use of them. I beg to contribute twenty dollars in aid of the beneficent purposes of the Vermont Bible Society.

"I am, Reverend Sir, your sincere friend and brother in the Lord.

"C. STEWART."

From the REV. MR. REID to the same.

"St. Armand, Lower-Canada, Sept. 9, 1819.

"Reverend Sir,

"Last April I received 100 Bibles, which the Vermont Bible

Society forwarded to me for distribution. I am now to happy to inform you that I have distributed them in the best way that I could devise. The following townships have participated of the society's donation, viz. St. Armand, where I reside, Stanbridge, Dunham, Sutton, Potton, Bolton, and Farnham; and there are now fourteen Bibles left in my hands, which will be distributed ere long.

"In behalf of those people who have received the good word of God, through the liberality of your society, I beg leave to offer you my best thanks, and also to the members of your benevolent institution, for a donation so precious, and so magnificent as that which we have received of your bounty. When I distributed a Bible, I always accompanied the precious gift with as appropriate an exhortation as I could, and I hope and pray that as they have received it freely, it will produce in them fruit unto eternal life.

"With my earnest prayers for the success of your society, in promoting the cause of our common Lord and Saviour Jesus Christ, by the circulation of the holy scriptures, which are able to make men wise unto salvation,

"I remain, Rev. Sir, your most obedient servant,

"JAMES REID,

"Minister of St. Armand, Lower-Canada."

From the REV. E. H. NEWTON to the HON. WM. HALL, one of the Directors.

"Gave one Bible to a poor man with a large family, and only a part of an old Bible in his house. He has lived an openly wicked life, intemperate and profane. For twenty years has despised God's word, but at that time was brought to search it as the only guide to find deliverance from his troubled conscience. Since that his wife and two of his children, have hopefully passed from death unto life, but we fear he has returned to his cups and profanity."

Among other instances of bestowing the gift of a Bible, he states—"Gave one Bible to a poor man, with a wife and three children. They had about two-thirds of an old Bible. As I presented them with a new one, the poor woman took it, and clasped it in her arms, and with joy sparkling in her countenance, exclaimed, "It is the best present that I ever had." She gave me a thousand thanks, appeared serious, but uninformed.

"When I have presented a Bible to a family, I have usually carried it, and conversed with them about their everlasting peace—urged them to search the scriptures, that the present might not rise up in judgment against them. I have then read a chapter, and in solemn prayer commended them to God, that his word may prove a savour of life unto life to their souls.

"The Bibles distributed have been gratefully received, and I

hope have been the means of doing extensive good. I know no instance in which the present has been perverted to any other use than that for which it was given. If I had more Bibles I could dispose of them well."

There are, doubtless, in our own state, many families yet unsupplied with the Bible. Instances of this kind have generally been found numerous in proportion to the search which has been made among the poor and irreligious classes of the community. In other sections of our country the want is much greater.

In the benevolent cause in which we are engaged, we cannot doubt of the approbation of God; for we know it is his command that the gospel of his grace should be published among all nations, and preached to every creature.

We rejoice, too, in the consideration, that, in this cause, we are not alone. Thousands have engaged in the work before us, and millions are associated with us in the holy resolution of giving the Bible to every destitute family under heaven.

The Bible Society of VIRGINIA,

Held a General Meeting on the 4th of April, 1820, at Richmond, the Rt. Rev. Richard C. Moore, D. D. in the chair. The meeting was opened with a hymn and prayer, by the Rev. Jesse Turner, and a sermon appropriate to the occasion by the Rev. John H. Rice.

The *Seventh* Annual Report of the Managers was presented, by which it appears, that this society, since its organization, has distributed 8936 Bibles and Testaments—1325 of which were issued the last year. The receipts during the year have been \$1099 90, and the disbursements \$1321 25, leaving a balance due the Treasurer of \$221 45.

We hope the appeal which the managers have made in their Report will be heard, and be felt by the friends of the Bible cause in Virginia, and that they will come forward and replenish the treasury of this respectable institution with a liberal hand.

Our limits will confine us to the following extract from the Report:—

When we consider the sublime object of evangelizing the world, for which Bible societies are instituted: the glorious effects to be produced, by supplying the poor in every clime, with the bread of life—by opening the eyes of the blind, and guiding their feet, with the lamp of divine truth, in the way in which they should go,—by delivering the heathen from their cruel and impure superstitions—by uniting Christians of every denomination in the bands of peace and brotherly love, and hastening on the happy time when all shall know the Lord from the greatest even to the least, our hearts must burn within us, and all our faculties should be devoted to the universal dissemination and fulfilment of the scriptures.—No exertions or sacrifices should be considered too great in a cause involving all that is dear and precious to the soul of a Christian philanthropist.—A cold and careless service ought not to be rendered by those who in subscribing to a BIBLE SOCIETY,

have virtually undertaken to *labour* in the vineyard of the Lord. — True it is, that the work, being his, will assuredly be accomplished in his own time, whether *we* of this generation, contribute our endeavours to accelerate its completion or not:—but, as men are his instruments, let not the shame be ours of leaving this glorious work to the fidelity and activity of others;—let us be ambitious of the honourable distinction of promoting the prosperity of his holy church universal, of enjoying the gratifying thought, that multitudes may be indebted to us for the salvation of their souls.

The vast, the infinite importance of the last mentioned motive, must be deeply impressed on our minds, when we reflect on the solemn truth, repeatedly declared in the word of God, that “there is none other name under heaven given among men whereby we can be saved” but that of JESUS CHRIST; when we look, with an eye of pity, on the miserable state of the heathen throughout the world, and of thousands of the poor and ignorant in every Christian land, who, destitute of the means of salvation, are almost as wretched as the heathen.—The deplorable state of the world “lying in sin and wickedness,” when duly considered, must awaken every compassionate and generous feeling in our hearts, and excite us to renovated energy and ardour, to accomplish the designs of the gracious Saviour, “who wills that all men should come to the knowledge of the truth, and be saved through him.”—Engaged in his service, we cannot but feel, with the apostle Paul, that “it is good to be zealously affected in a good thing,”—that while any thing remains to be done, for the salvation of our fellow-sinners, no Christian ought to think his object attained; and that none should remit their exertions to propagate the gospel until the day of millennial felicity shall have arrived, when the kingdom of God shall universally prevail, and his will be done on earth as in heaven.—The coming of this happy time may he in his mercy hasten, for Jesus Christ’s sake.—Amen.

UNION BIBLE SOCIETY OF GREENBRIER AND MONROE.*

Extract from the First Annual Report.

The Treasurer’s receipts show that there has been collected in all \$333; of this there has been paid out for 100 Testaments and 72 Bibles, purchased at Staunton, together with other contingent expenses \$83 21 1-2, leaving a balance of \$249 78 1-2. But your Managers having applied to the parent society of New-York, have been promptly furnished with two boxes of the sacred scriptures, containing 160 Bibles, 140 Testaments, and 20 German Bibles, the amount of which was \$214 90; when paid, will leave a balance of \$34 83 1-2.

* Two counties in the State of Virginia West of the Allegany Mountains containing nearly 12,000 inhabitants of whom about 900 are slaves.

Of the books received from Staunton, we have given into the hands of several persons for distribution, 44 Bibles and 46 Testaments, but are unable to say as to the precise manner in which they have been distributed, but believe they have generally been given away. There is now on hand, in this place, 24 Bibles and 54 Testaments, subject to the control of the succeeding Managers.

From this statement it will appear, that although but little has been done, yet our efforts have not been altogether unsuccessful; that we have only with diligence to co-operate with the Christian world generally in the great work of disseminating the scriptures, and by the blessing of Heaven, our efforts may be crowned with success.

Extract of a letter from the Secretary of the Society, written in January, 1820.

The Board of Managers of the Bible Society of Greenbrier and Monroe, beg leave to call the attention of the Board of Managers of the American Bible Society to the wants of this section of country. Our society has been in existence a little more than one year. During this period the demand for the word of truth has increased far beyond our expectation. Since the 27th of Nov. we have received too boxes, containing 160 Bibles and Testaments each; and in less than two months they have been nearly all distributed, and although we have as yet confined ourselves almost entirely to Greenbrier and Monroe, these counties are by no means supplied. Except the Bible Society of Abingdon, which lies one hundred and eighty miles south-west, and near the Tennessee line, ours is the only Bible society in the state, whose field of operation lies west of the Allegany mountain; so that we have a vast field, stretching from the Allegany to the Ohio and Kentucky on the one side, and to Pennsylvania on the other, embracing a population of at least 100,000 souls. We do not, indeed, expect to traverse this vast region to disseminate the scriptures, although this would be a pleasing employment; but we feel confident, if we had them, we could partially supply many districts, and perhaps could form Auxiliary Associations to aid us in the work of distribution.

Taking into view, therefore, the pressing wants of great multitudes in this country, and the urgent demand which prevails at present for the scriptures, we would ask, can the American Bible Society do a better thing than to grant us a gratuitous supply of Bibles and Testaments? By thus aiding, you will cause the present demand for the Bible to animate us in our labours, instead of overwhelming and discouraging us. Already has the American Bible Society encouraged and promoted our diligence in the Bible cause, by attending with promptness to our application for Bibles, and furnishing excellent editions of the scriptures at a very cheap rate; but should this request be granted, you will lay us under additional obligations to be grateful.

ULSTER COUNTY, N. Y. AUXILIARY BIBLE SOCIETY.

Extract from the Third Report.

The Ulster County Bible Society was formed Nov. 30, 1816—has purchased 400 Bibles; of which 300 have been given away, 10 sold, and 90 on hand, for sale at low prices, or for gratuitous distribution, in the discretion of the managers; has collected \$518; has donated \$100 to the American Bible Society, besides paying, during the last year, to the parent society, \$74 25 for Bibles, and heretofore donating to that society \$66 65 through the congregation at Kingston; has 20 life members, by payment of \$10 and upwards, and about 150 annual members, both male and female, of \$1 each.

ANNIVERSARIES.

AMERICAN BIBLE SOCIETY.

The fourth anniversary meeting of this society took place at the City Hotel, on Thursday the 11th inst. The Hon. ELIAS BOUDINOT, LL.D. the venerable *President* of the society, took the chair at 10 o'clock, when the exercises of the day were commenced by the Rev. Dr. Richards, of Newark, who read the eighty-ninth Psalm. A brief and appropriate address of the president was then read by the Rev. John B. Romeyn, D. D.; the Annual Report was read by the Rev. James Milnor, D. D. rector of St. Georges' Church in this city and secretary for domestic correspondence. The usual motions were made, and addresses of an unusually interesting character delivered by the Hon. JOHN COTTON SMITH, late Governor of Connecticut; the Rev. THOMAS LYELL, rector of Christ Church, in this city; the Rev. THOMAS BALDWIN, D. D. minister of the first Baptist Church in Boston; the Rev. ABEL Mc EWEN, pastor of the Presbyterian Church in New-London; the Rev. ARTHUR STANSBURY, of Albany; the Rev. LYMAN BEECHER, D. D. pastor of the Church of Christ in Litchfield, Con.; the Hon. ROGER MINOT SHERMAN, of Con. and the Rev. EDWARD D. GRIFFIN, D. D. of Newark.

It is no disparagement to former occasions to say, that this anniversary was more deeply interesting than any preceding one. The speakers seemed to break through the restraints of formality, and to feel the influence of a pious enthusiasm, which they communicated to the assembly; and we felt assured, that we were participating with speakers and with hearers in a delightful communion of sentiment and feeling. It was no parade of eloquence which we admired;—nor are we making it our present business to applaud the talent and the genius which may have been displayed. It was the exhibition of deep and solemn feeling; of earnest engagedness in the best cause—for the weightiest reasons; it was the *eloquence of the age of benevolence*, which affect-

ed us ; such as has long delighted and thrilled the annual meeting of the British and Foreign Bible Society, and many other Christian institutions in Great Britain. We rejoice in its appearance in its real excellence, in the annual meeting of the American Bible Society. May it continue from year to year to animate and influence its members, and may thousands meet to com-mingle the noblest sentiments and the holiest feelings ; to become, by communion of hearts, encouraged and strengthened for every sacrifice and every effort.

We are aware that many excellent people have felt a dislike to these anniversary celebrations, as savouring too much of unchristian display. And if they are occasions in which parade is the great feature, they are utterly inconsistent with the cause they profess to serve, and a foul disgrace to those who present themselves for public admiration. But, though there may, in this, as in all good things on earth, be evil mingled with the good, we feel sure, that public anniversaries, where communion of feeling is promoted by free and familiar speeches, are not deserving of any peculiar imputation of evil ; and that they may be made productive of excellent consequences. Indeed we are well informed by those who have witnessed the anniversaries of the great institutions in Britain, which we believe are the finest spectacles that the British metropolis presents to the benevolent traveller, that all the prejudice which they have previously entertained against those meetings, as mere matters of parade, has been immediately removed, when they have seen the exhibition of pious enthusiasm which has appeared to animate the speakers, and when all have seemed to mingle in one common sentiment of zeal, and in one common expression of hearty approbation. If we were to take the liberty to state what it is which has in particular put us behind British Christians in the works of benevolence, in which we have been too sluggishly engaged, it is that we have wanted that glow of feeling which has been promoted among them by their joyful anniversaries. When one first perceives its operations, or reads an account of them, he may consider it only as a momentary and occasional excitement ; but when he sees it continuing unabated from year to year, he can hardly fail to discover in it a portion of that spirit which actuated Him who is represented as saying, " The zeal of thine house hath eaten me up."

We know no sublimer subjects of real eloquence than the exertions, and designs, and prospects, which the present day presents, nor a nobler field than the annual meeting of a society engaged in spreading abroad among all the tribes of men, a revelation from God their Maker. We know not a sublimer spectacle than is presented when a speaker pours forth his whole soul in favour of the Bible, and unites every heart in benevolent desires and benevolent determinations. An effect like this, we

cannot but feel, was produced by the exercises of the anniversary of the American Bible Society.

With intense gratification did its members sympathize in the feelings and sentiments of the speakers, while they fully exhibited the motives and encouragements to perseverance in their efforts. And was there one mind that did not unite in the general sentiment of love, and hope, and faith, with which the silent assembly seemed to receive those sure words of prophecy which closed the solemn exercise, describing, in the most heavenly strain, that glorious consummation which a dispersed Bible will produce, "The wolf also shall dwell with the lamb, the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together: they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea?"

THE UNITED FOREIGN MISSIONARY SOCIETY

Held their annual meeting on Wednesday afternoon the 10th inst. The Report was read by the Rev Dr. Milledoler, Corresponding Secretary; after which, in moving and seconding resolutions for the acceptance of the Report and thanks to the Board of Directors, addresses, were made by the Rev. Edward D. Griffin, D. D. of Newark; the Rev. John McDowell, D. D. of Elizabethtown; the Rev. Philip M. Whelpley, of this city, and the Rev. Mr. Forrest, of Delaware county.

In common with many friends of the society we anticipated a full house, and were somewhat disappointed to find the assembly rather thin; we do not believe the public fully understood the nature of the meeting, as this was the first anniversary of this Society which has been celebrated by public addresses. Had they expected that communion of sentiment and feeling on the great interest of the cause of Christ, which the assembly enjoyed on that occasion, we are sure that nothing but important duties would have prevented their attendance.

In the Report, we were gratified with a statement of the late doings of the Board, in sending out the *Osage Mission*; and the assurance, that they are still endeavouring to prepare the way for a mission to South America.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

In our number for February 12th, we gave an account of the formation of a society for colonizing and evangelizing the Jews. This society has since been incorporated by the Legislature of this State, under the name of "*The American Society for meliorating the condition of the Jews.*" They held their first annual

meeting on the 12th inst. when an address was delivered by the Hon. Elias Boudinot, LL.D. president of the society, and the officers were chosen for the ensuing year. In the evening a sermon was preached in the North Church, by the Rev. Mr. Stansbury, of Albany, from Lam. i. 12. *Is it nothing to you all ye that pass by?* and a collection was taken up for the benefit of the society. Rev. Dr. A. M'Leod, Secretary for Foreign Correspondence; Rev. John Knox, Secretary for Domestic Cor. Hon. Peter A. Jay, Treasurer.

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The Anniversary of the New-York Sunday School Union Society was held on Tuesday the 9th of May. Agreeably to previous arrangement, the children, to the number of 2500, were assembled before the City Hall at three o'clock P. M. Drawn up in order in the different walks in the Park, they presented to the eye of the philanthropist the most interesting spectacle. At half past three, preceded by the President and Managers, the children moved in procession up Broadway to the Circus. This large building, so admirably suited to the purpose, was crowded to excess. The scholars being arranged below, and the audience filling the galleries, presented to the Managers a sight sufficient to reward their past exertions, and to animate them to proceed with increased ardour in their labours.

The meeting was opened by the Rev. Mr. Chase, in an address to the throne of grace for the divine blessing on the institution: a hymn was then sung in the most exact harmony by the children, which drew tears from many eyes. They were addressed in a very able manner, by the Rev. Dr. Beecher, of Litchfield, Con. Another hymn was then sung, and a prayer offered up by the Rev. John Stanford, when the children were dismissed, each receiving an orange as they retired.

The meeting was attended by several clergymen, and other strangers from different parts of the Union, who seemed highly gratified on this interesting occasion. The good order of the scholars; their strict attention to the slightest hints from the teachers; the neatness of their persons, and their good behaviour throughout, form the best eulogium we can give to the system and its pious superintendents and teachers.

In the evening of the same day, the society met at the Methodist Church, in John-street. The chair was taken by Richard Varick, Esq. the President. The meeting was opened with prayer by the Rev. Mr. Scranton. The Report of the Managers for the past year, was then read by Messrs. Perit and Eastburn. This interesting document was listened to with the deepest attention, by an unusually large audience. It exhibited the great benefits of Sunday School instruction in the decrease of crime, and

the consequent increase of moral conduct in this large city. About 3500 are taught in this Union alone. The Female Union, with others, who act alone, make an aggregate of about 9000 under instruction on the Lord's day.

The several motions to accept and to print the Report, and also to return the thanks of the society to the superintendents and teachers, for their steady and persevering attention to their arduous duties, were made and seconded by the Rev. Messrs. Knox, Malcolm, and Morris, and by H. Ketcham, Esq. R. Sedgwick, Esq. and Mr. James Eastburn. Each of these gentlemen addressed the meeting in very animated and appropriate language, and which seemed to meet with kindred emotions in all who heard them.

Upon the whole this has been the most interesting anniversary which we have witnessed of this society. We trust their hands will be strengthened and their hearts encouraged to proceed in this blessed work, until ignorance shall find no retreat, nor vice a lurking place, in our populous city.

Receipts by the Treasurer of the American Bible Society for the month of April, 1820.

To constitute the following ministers members for life.—Rev. Daniel H. Barnes, by his own subscription, \$30. Rev. Wm. Calhoun, pastor of the united congregation of Stanton and Brown meeting house, Virginia, by the ladies of the said congregation, \$30. Rev. Nehemiah B. Beardsley, pastor of the 4th Congregational Society, Saybrook, Conn. by the Female Benevolent Society of that parish, \$30. Rev. Peter Nours, Ellsworth, Maine, by the ladies of that society, \$30. Rev. Alfred Wright, Elliot, Mass. by the female students of Raleigh Academy, N. C. \$30. Rev. Ben. Wood, Upton, Mass. by the Female Cent Society of that place, \$30. Rev. Jeremiah Day, LL.D. President of Yale College, by the students of that seminary, to constitute him a Director for life, \$150.

To constitute individuals Directors and Members for life.—Mr. Andrew Bigelow, Medford, Mass. in addition to a former payment of \$100 to constitute him a Director for life, \$50. David Hoge, Esq. Steubenville, Ohio, \$30. Mr. Jonathan A. Gosman, Danby, Tioga co. N. Y. \$30. Mr. Oliver N. Bostwick, New-York, \$30. Richard Varick, Esq. New-York, to constitute the following gentlemen, his kinsmen, members for life, \$150; 1. Richard Varick Kissam; 2. Richard Varick Dewitt; 3. Richard Varick Dey; 4. Richard Varick Gilbert; 5. Richard Varick Roosevelt.

Donations from Societies and Individuals.—Peekskill, N. Y. Female Bible Society, \$1 22, and \$6 75 for Bibles, &c. Benson, Vermont, Female Bible Society, \$20. Bedford, Va. Bible Society, \$100. Female Bible Society, Boston and its vicinity, \$50, and \$150 for Bibles, &c. The Orford Female Beneficent Society, in East Hartford, Conn. \$10. Cumberland County, Penn. Bible Society, \$150. Rahway, N. J. Bible Society, \$19 89, and \$5 11 for Bibles, &c. Elmira Female Bible Society, New-York, \$20. Courtland Bible Society, N. Y. \$42, and \$48 for Bibles, &c. Female Bible Society, Newville, Penn. \$50. Montgomery County, N. Y. Bible Society, \$150. Bergen Town Bible Society, N. J. \$35 Wm. Jay, Esq. \$10. A Friend, \$2. Collected from annual subscribers this month, \$46.

For Bibles, &c.—Baltimore Female Bible Society, not auxiliary, \$236 70. St. Lawrence, N. Y. Bible Society, \$100. Green River Bible Society, Ken. \$72. Marine Bible Society, Albany, \$75. Bristol County, Mass. Bible Society, \$72 85. Camden, S. C. Bible Society, \$50. Bible Society of Hancock and Penobscot counties, Maine, \$230. Jefferson county, N. Y. Bible Society, \$37 50. Granville county, N. C. Bible Society, \$100. Poughkeepsie Female Bible Society, \$89 55. New-York Bible Society, \$463 88. Franklin, Mass. Bible Society, \$200. Massachusetts Bible Society, \$756 35. Middlesex county Bible Society, Mass. \$73 33. Yorktown Female Bible

Society, N. Y. \$5. Bibles and Testaments sold to individuals this month, \$37 21. Total, \$4,106 68. WM. W. WOOLSEY, Treasurer.

The issues from the Depository of the American Bible Society, during the month of April, have been as follows: Bibles, 4,774; Testaments, 1,904; Mohawk Gospel and Delaware Epistles, 29; total, 6,707—value, \$4,889 52.

J. NITCHIE, Agent, A. B. S.

SUMMARY.

African Colony.—Captain Center, who arrived here this morning, in 46 days from the Isle of May, was informed by the captain of the British frigate Myrmidon, that the ship Elizabeth, which sailed from N. York with the people of colour, had arrived at Sierra Leone and sailed again before the U. S. ship Cyane arrived there.

A Bible Society, auxiliary to the American Bible Society, has been formed at Blakely, Ala.; of the which JAMES L. SEABURY, Esq. late of this city, is the *President*.

A new Presbyterian Church has recently been erected in Murfreesborough, Tennessee.

Jonathan Dwight, Esq. of Springfield, Mass. during the last year, erected, at his own expense, a very beautiful and commodious church, in that town, and gave it to the second congregational church, of which he is a member; and, from the sale of the pews, a fund has been established, more than sufficient for the liberal support of a minister.

"*The General Society of Mechanics and Tradesmen*" of this city, have taken measures to establish a library for the use of apprentices, and published an address to the citizens of New-York, calling on them for aid in this worthy object. They have given the names of several gentlemen who will receive donations of books, maps, &c. we have room for one only—Mr. Thomas R. Mercein, No. 20 Wall-street.

It is the intention of the society to erect a building sufficiently spacious to accommodate from 70 to 100 scholars, and furnish instruction to the children of the deceased, and other members of the society, who may require the aid of such an institution in the furtherance of their education.

On the 22d February, a "*Gratuitous Apprentices Library*" was opened in Boston, and one has recently been commenced in Philadelphia.

Licensures.—On the third of April, the Presbytery of Tennessee licensed Mr. Joseph Allen to preach the gospel.

On the 27 April, the Presbytery of New-Brunswick, N. J. licensed five young men to preach the gospel, as probationers for the holy ministry.

Mr. William Ashmead, and M. John W. Scott, were licensed to preach the gospel by the Philadelphia Presbytery, during their late sessions.

Errata.—The first page of this No. should have been 33 instead of 41; consequently the rest are wrong. The right folio will be resumed in the next number.